Rev. N. G. Clark D.D.
With the kind regards of
C. Hartwell.

IN MEMORIAM.

MRS. LUCY E. HARTWELL.

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MEMORIAL

OF

MRS. LUCY E. HARTWELL

OF THE

AMERICAN BOARD MISSION

AT

FOOCHOW, CHINA.

BY HER HUSBAND.

PRINTED FOR PRIVATE USE.

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1883.

The commemorative discourse contained in the following pages was preached to a company of missionary friends and others, on the 26th of August, 1883, at the A. B. C. F. M. Sanitarium on Sharp Peak Island, about thirty miles from Foochow, by the Rev. C. Hartwell. The Scriptures read were the 67th Psalm and the 8th Chapter of Romans, and the hymns sung begin with the lines,

"Come, thou desire of all thy saints."

"When I survey the wondrous cross."

"One more day's work for Jesus."

MEMORIAL SERMON.

HER CHILDREN ARISE UP, AND CALL HER BLESSED; HER HUSBAND ALSO, AND HE PRAISETH HER. *Prov.* 31: 28.

It is right to commend the virtues of the good. To do so during their lives, may not only give proper encouragement and pleasure to the individuals themselves, but be a source of benefit to others. And to speak of their virtues after death is a most profitable way of stimulating other persons to imitate their noble examples.

It is especially fitting, too, that children should not only honor their parents while they live, but cherish their memory after they are dead. So also is it fitting that husbands should testify to the noble character of departed wives, and thus afford both pleasure and profit to relatives and sympathizing friends.

In view of the precious sympathy which has been shown me in my late bereavement, and in view of the long and faithful service which my late wife rendered in the missionary cause at Foochow, I will attempt today the sad but pleasant duty of giving a brief sketch of her life and labors, which, as I trust, may not only gratify the laudable desire of some to know more of her personal history, and of the natural causes which helped to mould her character, but furnish facts to illustrate the divine guidance in her life and suggest thoughts to stimulate us in the Master's service. Perhaps also it may serve to contribute a little to our knowledge of the missionary work about Foochow. In this memorial of her, if there shall prove to be anything seeming like a partial husband's praise, I feel sure that those who knew her most intimately will know better than others how justly such praise was merited.

Lucy Estabrook Stearns was born in New Ipswich, New Hampshire, U. S. A., on the 13th of April, 1827. She was the youngest but one of seven children, all of whom lived to middle life. Her parents were Jesse Stearns and Lucinda Davis. They were both persons of decided piety and forward to engage in every good work. They also were persons of marked conscientiousness, executive ability and forethought, qualities which were so prominent in the character of their daughter. At the funeral of her father, his pastor in speaking of his character remarked that in his case every duty was always attended to in time and done thoroughly. He had noticed that his house every year was the first one in the village to be banked up with earth, as was customary for protection against the cold of winter. Her parents, too, were persons of much intelligence. Her father though a farmer had quite a reputation as a teacher, and taught the ordinary schools in his own and neighboring towns from four to six months annually for over twenty years. So much were his services in demand that the people in different neighborhoods arranged to have the usual short winter term then provided for in that region, either in certain cases begin early in the Fall or else extend late into the Spring, so that he could teach their schools one after the other. In this way he always taught two and often three different schools of eight or nine weeks duration, in the same year. If memory is not at fault, he used to state that in all he had taught fifty one schools.

Mrs. Hartwell's parents were also very thoughtful and wise in planning for the education of their children. When their own parents moved into that part of the country, it was comparatively new, and they themselves did not have the advantages for education enjoyed by persons in some older communities and which exist in the same section today. But they wished their children to have better opportunities for culture. They therefore early decided how much they could spare of their small property for each of the four sons and of the three daughters and leave a competency for themselves to live upon frugally in old age. These sums were then placed at the disposal of the children to draw upon for use in obtaining a liberal education if they

desired it. As a result of this excellent plan to aid and stimulate the children, the two older of the sons obtained a liberal education and became useful preachers of the Gospel, and the two other sons became well educated and have been useful men and lay officers in different churches. The three daughters also availed themselves of the advantages of a fine Academy in their native town and supplemented these by attending the Ipswich and Mount Holyoke Seminaries, the best schools within their reach. Both of Mrs. Hartwell's sisters married ministers of the Gospel, and the second one, Mrs. Cummings, came to Foochow five years before herself to engage in the missionary work. In the case of Mrs. Hartwell's parents, therefore, we have a fine illustration of wise and Christian self-denial on the part of parents for the good of their children, and of a correspondingly happy reward resulting from it.

Nor have all the kindly influences that surrounded Mrs. Hartwell's childhood and youth been yet enumerated. Her maternal grandmother Abigail Davis was a devoted Christian woman, and had been much interested in the foreign missionary work from the very founding of the American Board, to which she contributed at one time in its early history one hundred dollars, a sum unusually large for those days from persons possessed of only her moderate amount of property. Living but a short distance from this grandmother's home in her youth, Mrs. Hartwell often visited her and was asked to read, from the Missionary Herald and other sources, Christian intelligence for the entertainment of her grandparent and others. One of her mother's sisters too had planned to devote herself to the foreign missionary work and to offer herself to the Board to go to Palestine, but she had died at the early age of twenty two, before her purpose could be carried out. There were both oral and published traditions of this aunt, whose death had occurred at the old homestead in 1815, to influence the mind of the niece. Her own mother, also, always subscribed for moral reform and other papers, and Mrs. Hartwell was accustomed from childhood, in her own home, to read of all branches of Christian work and social reform, so that she was being educated for her life work and being

trained to be a reformer in the best sense of the term, which in spirit she preeminently was. Her younger brother, John N. Stearns, Esq., was also being trained by like influences for his position as Secretary and Publishing Agent of the National Temperance Society of New York, which office he has held since the society's present organization over eighteen years ago. And all the members of the family have possessed in a marked degree an active interest in all the moral and religious issues and advances of the times, the interest in foreign missions being quite prominent. The oldest brother, the Rev. J. G. D. Stearns, who died last November, once offered himself for the foreign missionary service, but was advised by a Secretary of the American Board to give up the plan on account of his unpromising state of health.

Mrs. Hartwell dated the commencement of her Christian life in her youth, at the time of some special religious interest in her neighborhood connected with meetings held there by the Methodists. This fact doubtless had some influence in causing her great catholicity of feeling respecting Christian fellowship. She was one always able to see the good qualities of those of other denominations as well as of her own and to give them proper recognition. She was also ready at any time to adopt any good method for Christian work, regardless of the source from which it was suggested, and yet her liberality did not make her indifferent respecting doctrinal teachings. When the pastor of the Congregational Church of which her parents and herself were members, taught from the pulpit what she believed to be erroneous views on eschatology, and which course resulted in a division of the church, she went with her parents in joining the new church formed of the protesting members. She had intelligent views of Christian truth and could always present them clearly.

She commenced school teaching quite early in life and was successful as a teacher. After her sister Mrs. Cummings left for China, she entered Mount Holyoke Female Seminary in an advanced class and graduated there in 1849. This was the year in which Miss Mary Lyon, the founder of the school, died, and she was asked to write the

class poem in Miss Lyon's memory. The next year she engaged in teaching in the Wheaton Female Seminary at Norton, Mass., and continued to teach there till she left to prepare to come to China. While she was teaching there a precious revival occurred in the school, when quite a number of the pupils apparently entered upon the Christian life. At this time her labors were abundant and were much blessed.

She was married on 6th September, 1852, and sailed from New York for China on the 3d of the following November. It may serve to illustrate the improvements in our communications at Foochow with the outer world, up to the present time, to mention that our voyage to Hong Kong was one hundred and sixty four days in length, that we were detained three weeks in Hong Kong and as many more in Amoy from lack of opportunity to proceed on our way, and that we did not reach Foochow till 9th June, 1853, seven months and six days from New York. The contrast between then and now, with our lines of coast steamers going north and south, and ocean steamers to London, New York and Australia, and telegraphic communication with most of the world, is quite apparent.

On arriving at Foochow, Mrs. Hartwell lived at first with her sister, in the house now occupied as the Foochow Printing Office. This house had been built by Mr. Cummings and was one of the first two houses built by foreigners on the south bank of the river. After the return home of Mr. and Mrs. Cummings in 1855, we continued living there till 1858, when we removed to Ponasang. Again, in 1860, we moved to one of the houses of the English Church Mission at Wu-shih-shan. In 1862, the house in which Mrs. Hartwell died was built and it became her home. Subsequently, at different times we lived at Ponasang, and two winters we spent in Changloh city.

After coming to Foochow Mrs. Hartwell generally enjoyed comfortable health, although the comforts of missionary ladies were much less at first than they now are. Still changes were found necessary in her case, as in those of others. In the Spring of 1858, the Autumn of 1859, and in the Spring of 1862, she made short visits to Amoy, the second time going without me. In 1865, we visited the United States,

returning to Foochow in 1867. In 1874, we visited Peking and other places during the summer, and in 1877, again visited the home land, reaching Foochow on our return on 1st December, 1878. Most of these changes were taken on my own account as well as on hers, and were needed also for the benefit of our children.

As a mother Mrs. Hartwell was early called to mourn the loss of little ones. Before our first visit to the United States, we had laid three daughters in the little mission cemetery. The last of these was her first-born, whose death in her eleventh year, the summer before we returned to the United States, was a very severe affliction to her mother. A son subsequently died in the United States in the care of others. She also had the common trial of separation from children which she bore with cheerful fortitude. They were left with kind relatives and our covenant keeping God blessed them so that all of them early became the followers of the Savior. And though they were most kindly cared for by a beloved brother and sister, yet there were times when her faithful spirit as a mother was sorely pained that she could not care for them herself. We may believe, however, that in her heavenly home, she is now satisfied with the divine leadings respecting her children, and rejoices in view of all her sacrifice of maternal feeling which she made in order to do more for the salvation of this people. Of her five daughters and two sons, four, as has been seen, are already with their mother on the other shore.

In learning the language, Mrs. Hartwell omitted for the most part the study of the book language and gave her attention to acquiring the Foochow colloquial, so that she could labor effectively among women. She became a very accurate speaker of the language and I have been amused very often at hearing strangers, at our house or in the country, tell me that in speaking her intonations were more accurate than mine. This was true, and she exhibited the natural accuracy of her mind in her use of the language as well as in other things. During the last few years, while connected with the girls and boys boarding schools, she gave more attention to the book language. But the Scriptures and other books in the Foochow colloquial had been

sufficient previously for her use, and she had too many cares and was too earnest in turning all her time to practical account, to spend her time and strength upon what she did not seem to need at once for her work.

Her methods of work have been various according to times and circumstances. During the five years of our residence on the south bank of the river, she labored among women, by visiting at their houses, conversing with them and reading to them. Also she received many calls from women at our house. For a short time we had a boys day school, taught by a man not a Christian as there were no native Christians then. After the death of the first Mrs. Doolittle, she received into our house and had charge of three female boarding pupils who had been previously under Mrs. Doolittle's care. But after a year or more, her health required that other provision be made for them. Two of them, however, returned to us after our removal into the city, and were married from our house.

During her several residences at Ponasang, she labored from house to house, had prayer-meetings with the Christian women, had some care of day schools, and during her last residence there, as is well known, aided in the teaching and care of the girls boarding school. She also did much in the exhausting kind of work of receiving callers at our home.

At Wu-shih-shan, her labors were much the same as elsewhere, only she had no school excepting in connection with the two boarding pupils in our house.

At our residence on the other side of the city in addition to laboring in the various ways already mentioned, she employed women to read at native houses, and also for a time, paid several persons to teach women and girls at their homes to read. In her schools she did more in teaching girls than at some of the other places, and she also had girls come to our house to be taught to read by herself personally.

A number of years since, in an effort already just referred to above, after she had taught some girls and women to read sufficiently well, she paid them to go out and teach others at their homes, giving

them about three cents for teaching a pupil to read a chapter of the Bible, about one cent for teaching a hymn, and another small sum for teaching a chapter in the colloquial catechism. In this work she confined herself to four books, the hymn book, catechism, and the Gospels of Matthew and John. About forty women and girls were taught in this way, of whom about one fourth or one third read all the books. She went to these pupils' houses to hear the hymns and Scripture read and usually a number of women gathered in to hear, and thus many persons in this way listened to the reading of the truth. An abuse which arose in connection with this effort was, that, as the teacher's pay depended on the acquirements of the pupil, it was found that some of the pupils made the teachers share their pay with them. But yet good resulted. Two or three of those taught, as we thought, became Christians before they died, though they were not gathered into the church.

During the last ten or more years, besides her residence of the two winters at Changloh, Mrs. Hartwell has very commonly gone with me on my trips into the country and has labored most diligently wherever she has been. For a year past she had been unable to leave the city on account of our connection with the training school. But her diligence in work during this time may be seen from her labors the last term. During the term she spent an hour and a half every morning in attending the general prayers of the school and in teaching. Besides this she had six pupils on the organ, to each of whom she usually gave a little time during his hour for daily practice. On Sunday besides attending the two services during the day and evening she spent about three hours with the pupils, on their Sunday school lesson, at their reading exercise, and in singing and social meetings at our house. And notwithstanding the burden of these and other daily duties, she still found time for work among the women. Her record shows that from 1st January to 23d June, she had made one hundred and forty six calls at native houses and had received fifty four companies of women at our house. Although she naturally had great executive ability, and, from her familiarity with the language,

could do this work more easily than most persons, still it was feared that she was undertaking too much. But after the warm weather came on, to the suggestion that she should spare herself more she replied that the opportunities were so good she thought they should be improved. Lest a too favorable impression, however, should be made respecting these opportunities, it may be well to state that the woman who assisted her the year past reports, that she herself can do but very little now she has lost Mrs. Hartwell's aid. If she goes out alone in the city, but few people will invite her into their houses to read, and if she were to go in without an invitation, should a man be present, she would almost surely be received with curses and abuse. Mrs. Hartwell, too, could knock at doors not standing open, where she had been asked to come, but no native woman would be allowed such liberty. This may illustrate how hard the work for women is within the city wall, and the difficulty there is in employing Bible-women there. And yet, a foreign lady, with natives to assist her, can find good opportunities if she has the strength and skill to improve them.

But Mrs. Hartwell apparently caught her last illness in doing this work. On June 22nd and 23d, she labored till quite exhausted, staying out towards evening for three hours each day, and her assistant reports that they encountered very offensive smells several times on those days. Mrs. Hartwell afterwards said that she felt a peculiar exhaustion on reaching home the last day, and that she did not feel as well as usual afterwards. Still she was able to continue her duties till the evening of the 27th, after the close of the examination of our school, when she was taken ill and continued so till her death on the 10th of July. Her illness was a comparatively comfortable one, and for some days she was expecting soon to be able to come to the sanitarium, and was planning about the reception of our son who was expected soon to arrive. But about four days before her death, her fever increased and she became convinced that her recovery was doubtful. In accordance with this thought, she at once, with her usual promptness, began to arrange whatever she thought needed attention. She said to me, "I

have never felt before, as now, as if I had come to the end of my strength." With the greatest composure and cheerfulness she selected certain garments to be used in case of need; gave directions about her correspondence and personal effects; called for her daily account book and explained a certain account about a case of charity; also showed me the record of her labors among women, to be sent as part of her report to ladies who contributed to her support; and thus spoke of all things about which she thought I needed to know, not forgetting to mention where I could find material for a pillow to a coffin if needed. And since her decease, I have been surprised to see how fully all things, about which I would have needed information were recalled and clearly explained. Since her death, too, one of her associates has remarked, that Mrs. Hartwell had appeared to her, this year, to be laboring as if she had something to do which she feared she could not get done in time. And certainly I find that her house could scarcely have been more thoroughly set in order, had she known beforehand that her end was so near. It is evident that in her case the Lord's time had come, and that she was found prepared, ready to enter the higher service. It was pleasant also to see her great peace of mind in viewing the probable nearness of her end, but after giving her directions, there was still one thing that she wished to do. She said to me, "I am going to see God, and I do not wish a single sin to remain unforgiven." She then wished to see one of the servants alone. Afterwards she called for the other to see him in the same manner.

The day before her death she became delirious, and as some of her prominent traits of character worthy of notice were strikingly exhibited in her delirium, these characteristics will now be particularly referred to and illustrated in this connection. The various points as they occurred in her delirious moments may be chosen as fitting illustrations of her character.

Mrs. Hartwell had a strong sense of her responsibility as a parent and had great affection for her children, and so as delirium came on she was at first a little troubled about them. She grieved that her son had been delayed in reaching her. There, too, were some trifling

things connected with the two daughters in the United States, concerning which there had not been time to receive word, to which she referred. But all her trouble about those living soon passed away. When the daughter of her Chinese servant came to pull the punkah which had been arranged over her bed on account of the heat, she called out "Mary! Mary!" the name of her own child who had died in the room next to where the girl sat, and who was of about the same size and age. She also, from time to time, called the names of other departed children. Thus was her strong maternal affection beautifully manifested upon her dying bed.

Her great benevolence of character and thoughtfulness in not wishing to trouble others were also noticeably exhibited. She said to her physician, "Why not let the disease take its course? All this doing so much, this giving of medicine, is only a bother to you and a bother to me." This thought she repeated several times. To her missionary sister who attended her, she said, "This is all a bother, is it not?" To me also, later, she said repeatedly, "Why not let me go?" She was ready to depart, and more than willing to go, and she seemed to feel that, in her case, the issue of the disease was so certain that all that was being done for her was only so much useless trouble, which she would like to avoid for the sake of those about her, as well as on her own account. Her benevolent disposition ever made her quite as ready to minister unto others, as she was to desire to have them minister unto herself.

Her forethought in planning and carefulness in having every duty attended to in time, were also illustrated on this same day, the one before she died. In the afternoon, she advised me to appoint a time for the funeral and get ready for it. And after thinking a moment she added, "You had better set the day, tomorrow." This suggestion of hers was prompted probably by a desire to aid me in the performance of what appeared an unavoidable duty, one certain to devolve upon me, and yet apparently she was also desirous that even her own funeral, as that of any one else, should be seasonably provided for. In her life time she was always much troubled if people did not look

ahead in all matters and provide beforehand for things needing to be done. Were she to go on a trip into the country, needful things frequently were packed the day before, and were she to start on a journey, her trunk would be mainly ready one or two days beforehand. Thus was she ever careful to have everything attended to in season.

And having been faithful in the performance of her daily duties, she was not found unprepared when disease unexpectedly came upon her. Nor had she omitted proper preparation for death. Spiritual duties had been as faithfully attended to as others, and so she could look forward to the event with composure and even with great peace.

But Mrs. Hartwell had an intelligent faith, and great love for the truth as it is in Christ. This year she had been especially diligent in her study of the Bible. She had read the papers but little, and had seemed almost troubled to see others spending much time over them. She prepared daily by the reading of commentaries, to ask questions on the portion of Scripture read at morning prayers in the school. At this exercise she asked her questions to incite the pupils to read the Scriptures with care, as well as to bring out important truths. She often expressed her pleasure in this study of the Bible, and in all the religious exercises at the school and on Sunday. Almost the last subject she especially investigated, was the question as to who were the "Brethren of the Lord." It came up in connection with her study of the Epistle of James, and she had much pleasure in adopting the view made prominent by Dr. Schaff in his recent Bible Dictionary, that James and the others probably were the real brothers of our Lord. And her faith in the truth of salvation through Christ did not waver as she drew near death. She knew Him in Whom she had believed. The last morning, at light, listening to her half unconscious sounds, I caught the words "Longing to see Jesus there." And it is pleasant to think how soon the longing was satisfied, and she ushered into the Savior's presence to see Him as He is. Her faith was soon changed to sight, and her anticipation to joyful fruition.

Finally, Mrs. Hartwell, to the last, showed forth the faithfulness of her spirit and her earnestness as a missionary. She was a person

most faithful in all the relations of life, and she was also an earnest missionary. This resulted partly from natural causes as well as from divine grace. She had inherited a most genial, sincere and cheerful nature. She had mental qualities of a high order. The influences around her in youth were such as to develop self reliance and activity in Christian work. When invited to engage in the foreign mssionary work, it seemed to be quite the natural thing for her to undertake it. And after she had assumed its responsibilities, her whole life showed her earnest purpose to further the work and meet the duties imposed upon her. Nor does the record already given of her diligent labors this year alone prove this. It was illustrated most strikingly the last morning of her life. As a missionary sister approached her bedside she said, "Call all the Christian women together, and get me there too," and, as if to carry out the plan, she tried to get off the bed apparently thinking that she was either about to meet the women or about to address them. Thus was her purpose to do good to this people strong even near to death.

But her labors are now ended, and her own end fittingly was peace. Her death occurred thirty years, one month and one day from the time of her first landing at Foochow, and at the age of fifty six. Her missionary life was not as long as we had hoped, but it was a long and useful one, and her record is on high. As a lady, in a note, has said, "To this people she has given her best even her very life." Nor has it been in vain. Her works will abide and her influence for good will never cease. And it is pleasant to think that, in years to come, as one and another of those for whom she labored, shall repent of sin and believe in the Savior, when the angels shall rejoice over their conversion, she too will be informed of the welcome news and be a sharer in their joys.

TO MY CHILDREN.

Nearly thirty one years of happy wedded life,
God did vouchsafe to me and your mother, my dear wife,
To Him be all the praise, as I now attempt in song,
To celebrate her virtues, whose love I had so long.

Born in the old red house, near by Souhegan's stream,
Brothers four and sisters two shared with her youth's bright dream,
And godly parents, too, taught from the Sacred Book,
In all life's varied duties to Heaven for aid to look.

And well do I remember, how, in his later years,
Her father closed his Bible and led in family prayers,
Praying, "God bless our children in every situation,
"Their children's children, too, to latest generation."

And she, the youngest daughter, who had so well been taught,
In youth, the precious Savior, with her whole soul she sought,
And to His blessed service, her life she freely gave,
Trying with zeal to rescue the souls He died to save.

'Twas on New Ipswich Hill, in classic learning's halls,
And in far famed Mount Holyoke's consecrated walls,
She sought for all true wisdom, and culture for the mind,
That she the paths of virtue and usefulness might find.

Nor did she seek in vain! Ye daughters testify,
Whom in Wheaton's cultured halls she helped to beautify;
Nor mind, nor heart, nor form, nor aught did she neglect
Could add to nature's grace, nor bear a counterfeit.

And when a call did come to leave her land so fair,
To go to heathen China and teach her sisters there,
She thought the Savior beckoned with His own hand divine,
And so His call she answered and left her native clime.

How well she did the duty she thus did undertake,
I truly bear her witness, and can strong statements make:
Yearly, monthly, weekly, with strength oft badly worn,
She taught in various places and in many homes forlorn;

She sought, dark, blinded minds, from error's paths to win,
And spoke to them of Jesus, the Savior from all sin;
And some gave proof the message by them was well received,
Showing by lives of virtue, they had in Christ believed.

Nor did she e'er forget her own God-given ones,
Her little daughters five and her two precious sons;
To heaven she showed the way and strove to lead them on,
Nor faltered for a moment until her course was done.

Four of her dear children the Savior took in love,
Before He called their mother to His glorious home above;
But now she's surely with them, having left us here below,
Thirty years, one month, one day, from the time she reached Foochow.

A useful life she lived, and she lived it nobly too,
Faithful and persevering, to God and man both, true;
With faith in man she labored, and trusting God as good,
In duty or in trial, she ne'er lacked fortitude.

She always gave attention to the duties of the day,
Nor wasted time in dreaming of great things far away;
With her, life was practical, and 'twas labor first, then rest,
And so she kept her purpose each day to do her best.

元配施氏畧述

室中施氏者、予元配也、生於道光七年間、其父母均係實心信道、崇奉上帝之人、父以耕田爲業、間或有半年耕田、半年教讀者、將歷二十餘年、氏自十六歲起、卽蒙上帝恩感動其心、信奉救主、嗣後循此而行、始終罔懈、其自幼刻苦讀書、前爲學女、後作女師、並曾到大書院學習、出院後、又往別處書院督課女徒、迨咸豐二年間、始歸於予、三年間、偕予航海抵閩、遂寄寓於福州南台大嶺頂地方、後復移寓於南台保福山、並城內之烏石山、于山等處、專心學習福州土音、期欲教誨福州婦女天道眞理、又設立男女內外學堂、間亦有自行督課者、無不循循善誘、弗憚煩勞、蓋凡有益於人之事、均所樂爲也、至於接待福州之左右鄰里、亦皆下氣柔聲、與之十分親熱、以是人皆嘖嘖稱羨、無弗樂與之盤桓也、而且稍暇卽往人家、與婦女講書、勸其信奉聖教、因此蒙其感化者、亦復不少、氏生有二子、五女、其間有三女、不幸在福州幼殤、嗣於同治四年、同予回國、至六年間、仍復與予偕抵福州、其子女猶在本國寄居舅家、不幸後一子又殤、迨光緒三年間、又同予回國、四年間再抵閩省、第其平日爲人、秉性慈良、存心忠厚、且又和平處世、誠懇待人、方期長享遐

光緒九年孟冬

元配施氏畧述

大美國教士夏察理識

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